

L A T I N E.

SINGVLIS MENSIBVS ANNI SCHOLASTICI.

HVIC FASCICVLO INSVNT

OVPIDO ET PSYCHE. [Alia Pars.]	IN COHORTATIONEM ORATORVM
LVCRETIVS I, 84-100. [Collo-	ADVLESCENTIVM. [Svmmiora-
qvivm.]	toris verba.]
TANTVM RELIGIO POTVIT SVADERE	COLLATIO.
MALORVM. [Tennyson, "Iphi-	PHAEDO ET SOMNIVM SCIPIONIS.
genia."]	CICERONIS CATO MAJOR, XXI.
SOMNIVM HANNIBALIS. [Ex Cic.	SYMBOLVM VVLGO APOSTOLORVM
et Liv. et Val. Max.]	APPELLATVM.
BONDVCA. [Carmen Cowperia-	ROBERTI, GALLIAE REGIS, HYM-
num.]	NVS. [Ad Spiritvm Sanctvm.]
EPISTVLA.	Q. SEPTIMIVS FLORENS TERTVLLIA-
Μεταβολή Πάντων. [Shelley.]	NVS.
CEBETIS TABVLA.	TERTVLLIANI LIBER APOLOGETIOVS
HECTORIS VERBA AD EQVOS SVOS.	ADVERSVS GENTES.
INSVLAE IN AEGEO. [Byron.]	PSALMV8 CXXXIII.
EPISTVLA.	NOTITIA DEI.
VNDE LIBERTAS.	QVID EST DEVS.
FLVMINA.	FABELLA.
LAVS [ex epistola].	MVS ET RVSTICVS.
AD INFANTEM.	RESPONSIO [de Hist. Litt. Latt.
	doc.].

ENGLISH SUPPLEMENT [Supplementvm Anglicvm].

SIMILIA. [Excerpta.]	HORACE. I, V. [Milton.]
VERGIL. [From the German.]	TO PYRRA. Hor. I, V. [Mar-
[Concluded.]	tin.]
THE AENEID AND THE ILIAD. [Wilkinson.]	NOTES AND QUERIES.

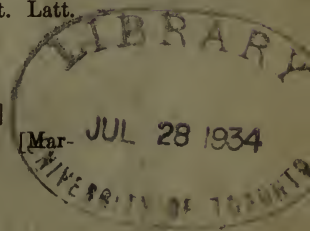
EDIDIT EDGAR S. SHUMWAY.

MENSE NOV., - - - - - MDCCCLXXXIII.

NOVI EBORACI:

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By THOMAS B. LINDSAY, Ph. D.,
ASSISTANT PROFESSOR OF LATIN IN THE BOSTON UNIVERSITY.

The text of this edition has been carefully edited, with constant reference, in both matter and orthography, to the best German authorities. The index gives all necessary information as to the persons and places mentioned in the text. The English-Latin Exercises are based directly upon the text, and will serve to fix the vocabulary and the usage of the author in the mind of the student.

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Iter est longum per praecepta, breve et efficax per EXEMPLA.—SENECA.

NOVI
EBORACI.

LATINE.

MENSE NOV.
MDCCCLXXXIII.

"Multa Roga: Retine Docta: Retenta Docet."—COMENIUS.

Lector: Quid tibi vis, O ephemeris parvula?

Latine: Rationem linguae meae docendae fovere meliorem, discipulos stimulare quaestionibus, adjuvare exemplis annotationibusque, literarum latinarum amicos contra hostes conjungere. Ut *Terenti* verba flectam: *Latini* nihil a me alienum puto. "*Non enim tam praeclarum est scire LATINE quam turpe nescire.*"—CIC. BRUT. cXL.

CUPIDO ET PSYCHE. [*Alia pars.*]

Ipsae aquae vocales defendebant.

Nam clamant: "Quid agis?" "Cave!" "Fuge!" "Peribis."

Misera Psyche oppressa magnitudine periculi jam destituta erat ultima consolatione lacrymarum.

At ejus aerumna non fugit oculos Providentiae bonae.

Aquila enim, illa avis regia Jovis, excelsum coelum deserit et sic fatur: "Da mihi istud vasculum"; et statim captum implevit.

Psyche gaudens accepit vasculum plenum et reportavit ad Venerem festinans.

Nec tamen potuit etiam tunc placare saevae deae.

Nam Venus dixit: "Cape hanc pyxidem, i ad Inferos et conferens pyxidem Proserpinae dic: 'Petit de te Venus modicum de tua mittas ei formositatem, nam quod habuit, dum filium curat aegrotum, consumsit.' Verum ne redeas tardius."

Tunc Psyche maxime sensit ultimas fortunas suas et ad exitum sese compelli manifeste comperit.

Nec cunctata diutius petit quandam turrim altissimam praecipitura se ex ipsa.

Putabat enim se hac ratione posse facillime et pulcherrime ad inferos descendere.

Sed turris repente prorupit in vocem et, "Quid te," inquit "praecipitis misella, quaeris extinguere? Audi me.

"Sparta, inclyta urbs, non longe abest.

“Quaere Taenarum huic urbi vicinam.

“Ibi monstratur via per portas hiantes, cujus limite transmeato, recta via jam tendes ad palatium Plutonis.

“Sed tu cum silentio, in itinere toto nullo verbo dicto, sine mora, perge.

“Sed inter omnia hoc observandum praecipue tibi censeo, ne velis aperire vel inspicere illam, quam feres, pyxidem divinae pulchritudinis plenam.”

LUCRETIVS I, 84-100. [Colloquium.]

[*Personæ: Magister et Discipulus.*]

“Aulide quo pacto Triviai virginis aram
Iphianassai turparunt sanguine foede
ductores Danaum delecti, prima virorum.
cui simul infula virgineos circumdata comptus
ex utraque pari malarum parte profusast,
et maestum simul ante aras adstare parentem
sensit et hunc propter ferrum celare ministros
aspectuque suo lacrimas effundere civis
muta metu terram genibus summissa petebat.
nec miserae prodesse in tali tempore quibat
quod patrio princeps donarat nomine regem.
nam sublata virum manibus tremibundaque ad aras
deductast, non ut sollemni more sacrorum
perfecto posset claro comitari Hymenaeo,
sed caste inceste nubendi tempore in ipso
hostia concideret maetatu maesta parentis
exitus ut classi felix faustusque daretur.”

D.—Gratias ago tibi, qui mihi hunc locum praeclarum monstrasti. Dic, quaeso, quam ob rem poeta fabulam Iphigeniae narret?

M.—Bene dixisti, “hunc locum praeclarum.” Nescio an viginti versus continuos usquam invenire possis, qui hosce superent. Lucretius scribit, ut bene scis, de rerum natura. Primum Epicurum laudat, superstitiones populi falsas impugnare ausum, veritus deinde, ne impie dixisse videatur, declarat impia saepe et scelerosa ipsius religionis nomine facta. Ad hanc sententiam confirmandam Iphigeniae fabulam introducit. Hoc modo, ait, principes Graecorum aram Dianae sanguine Iphigeniae maculaverunt.

D.—Legimusne apud Homerum, Graecos Aulide filiam Agamemnonis ad aram occidisse?

M.—Minime vero : in nono libro Iliados Agamemnon ipse cum Nestore sermonem confert : mihi sunt, ait, tres filiae meae domi in aula ornata, Chrysothemis et Laodice et Iphianassa. Tragici vero fabulam narrant, alius autem alio modo.

D.—Nonne poeta dicit Graecos aram Triviae sanguine virginis foede turpavisse?

M.—Bene : fortasse in animo verba Ennii habuit : "Vidi Priamo vi vitam evitari, Jovis aram sanguine turpari." Vergilius dicit Priamum per aras sanguine ignes foedavisse : noster poeta fortius : "foede turparunt." et iterum (III, 49) verbis utitur : "foedati criminis turpi."

D.—Nonne ductores Danaum "prima virorum" bene appellantur?

M.—Ita est : Horatius dicit fortes ante Agamemnona multos vixisse sed omnes illacrimabiles ignotosque longa nocte urgeri. Sed quanquam ductores delecti, nobiles illustrissimique, adducti falsa religione, hoc facinus patnaverunt. Animadvertisne autem artem poetae in verbis eligendis? ut, "ductores Danaum delecti," "circumdatus comptus," "parte profusast," "muta metu," "casta inceste," "mactatu maesta," "felix faustusque."

D.—Immo vero : sed magis artem miror, qua nobis virginem quasi ante oculos ponit.

M.—Habes quod mireris. Virgo pulchra, comas niveae lanae infula vineta, coram principibus stat. Si Euripidi credendum, mori aequo animo parata est ; ultima autem hora tremor ei artus occupat ; patrem mutum maestumque videt, quem ministri ense, quo peritura sit, celant ; et cives, qui aspectu regis lacrimas tenere nequeunt ; terram genibus petit, non ut deam precibus invocet, sed omnium desperatione rerum victa. Timanthes, ut traditur, patrem Iphigeniae vultum velatum pinxit.



Priamus.

D.—Nonne Iphigenia maxima natu e liberis Agamemnonis erat ?

M.—Lucretius dicit illam principem regem nomine patrio donavisse. Etiam apud Euripidem legimus : Ego illa, quae prima te patrem appellavi, quam tu primam natam.

D.—Estne deducta in tempore nubendi ipso ad aras ?

M.—Ita traditur. Pater eam Aulidem vocavisse dicitur, simulans se eam in matrimonium Achilli daturum.

D.—Quid dicere poeta vult, ubi verbis “claro Hymenaeo” utitur ?

M.—Carmen nuptiale, quod, solemnii more sacrorum perfecto, pueri virginesque cantare solebant. Catulli carmen intelligis : “Hymen o Hymenae, Hymen ades o Hymenae !”

D.—Nonne Artemis virginem raptam ad suum templum transportavisse fertur ?

M.—Ita tragici narrant, Nimirum nodus talis tali vindice dignus erat. Et facta sunt haec omnia—hoc scelus infandum, hic dolus, haec immanitas, ut—exitus classi felix faustusque daretur !

E. H. R.

TANTUM RELIGIO POTUIT SUADERE MALORUM. [Tennyson, “Iphigenia.”]

Tristis ad haec odiis vultuque aversa superbo
 Altior assurgens spectanda regia forma
 Illa refert : Nostram abruptit scelerata juventam
 Impietas : stetit haec causae. De virginis aevo
 Transactum semel est : refugit crudelia castra
 Nunc etiam memorare animus litusque nefandum.
 Astabat pater et dextra velaverat ora :
 Ipsa laborantes fletu gliscente susurros
 Nitor ut expediam : sed creber anhelitus illos
 Vexat, ut aegra trahens singultit murmura somnus.
 Vix torvi apparent reges, vix effera cerno
 Lumina, barbatam cerno expectare coronam
 Dum moriar. Celsae procul in statione coruscant
 Ante oculos mali, jam coetus inhorruit undans,
 Jam curvus fluitat sinus et trepidante vacillant
 Templi jugo, sacrae fulgor jam letifer instat
 Cervici, tetigitque semel, sensumque peremit.

R. C. J.

SOMNIUM HANNIBALIS. [*Ex Cic. et Liv. et Val. Max.*]

Hoc item in Sileni, quem Caelius sequitur Graeca historia est—is autem diligentissime res Hannibalis persecutus est—: Hannibalem, cum cepisset Saguntum, visum esse in somnis a Jove in deorum concilium vocari; quo cum venisset, Jovem imperavisse ut Italiae bellum inferret ducemque ei unum e concilio datum, quo illum utentem cum exercitu progredi coepisse; tum ei ducem illum praecepisse ne respueretur, illum autem id diutius facere non potuisse elatumque cupiditate respexisse; tum visam beluam vastam et inmanem circumplicatam serpentibus quacumque incederet omnia arbusta, virgulta, tesca pervertere, et eum admiratum quaevisse de deo, quodnam illud esset tale monstrum, et deum respondisse Vastitatem esse Italiae praecepisseque ut pergeret protinus; quid retro atque a tergo fieret ne laboraret.

Cic. De Div.

Ab Gadibus Carthaginem ad hiberna exercitus rediit atque inde profectus praeter maritumam oram Etovissam urbem ad Hiberum ducit. ibi fama est in quiete visum ab eo iuvenem divine speciei, qui se ab Jove diceret ducem in Italiam Hannibali missum: proinde sequeretur neque usquam a se deflecteret oculos. pavidum primo nusquam circumspicientem aut respicientem secutum, deinde cura ingenii humani, cum, quidnam id esset quod respicere vetitus esset, agitare animo, temperare oculis nequivisse eum, vidisse post sese serpentem mira magnitudine cum ingenti arborum ac virgultorum strage ferri ac post insequi cum fragore caeli nimbum. tum, quae moles ea quidve prodigii esset, quaerentem audisse, vastitatem Italiae esse: pergeret porro ire nec ultra inquireret sineretque fata in occulto esse.

Livius.

Annibalis quoque ut detestandum Romano sanguini, ita certae praedictionis somnium, cujus non vigiliae tantum, sed etiam ipsa quies hostilis imperio nostro fuit. Hausit enim proposito et votis suis convenientem imaginem, existimavitque missum sibi ab Jove mortali speciei excelsiorem juvenem, invadendae Italiae ducem: cujus monitu primo vestigia nullam in partem motis secutus oculis; mox humani

ingenii prona voluntate vetita scrutandi pone respiciens, animadvertit immensae magnitudinis serpentem, concitato impetu, omne quicquid obvium fuerat, proterentem : postque eam magno cum caeli fragore erumpentes nimbos, lucemque caliginosis involutam tenebris. Attonitus deinde quidnam esset monstri, ecquid portenderet, interrogavit. Hic dux : Italiae vides, inquit, vastitatem : proinde sile et caetera tacitis permittite fati.

Val. Max.

BONDUCA. [Carmen Cowperianum.]

Dux Britonum Bonduca
Quum, Romanis virgis caesa,
Mentem quaesivit Deum,
Ore tetrico, cruenta,

Sedit sub quercu sagax
Canus in sacris antistes ;
Saevas necnon lugubres
Tervidas emisit voces.

“ Quod, regina, injurias
Unicas senex deflebam,
Fecit indignatio
Linguam comprimens tremendam.

“ Disperibit (scribitor
In cruore fatum) Roma !
Exspes, execrabilis,
Sons, peribit in ruina !

“ Imperatrix millia
Conculeavit Roma regna ;
Mox jacebit arrogans—
Heus ! Est Gallus ante claustra !

“ Surgent Romani novi,
Spreta militari palma ;
En cohors certantium
Blande pro cantoris fama !

“ Tum propago, patria
Qualem silva procreabit,

Fulminans et aliger
Mundum majorem imperabit.

“ Terras nunquam Caesari
Ejus aquilisque notas
Stirps invicta proelio
Debellabit vestra totas.”

Taliter divinitus
Vates praescius cantabat,
Dulcis et dirae lyrae
Fila acclinis ut tractabat.

Illa, fastu regio,
Verbis his auditis, flagrans,
Praeceptis pugnans occidit,
Sic extrema voce clamans :

“ O latrones ferrei
Expectate tandem poenam !
Nobis sceptrum dant dii,
Probrum vobis et ruinam !”

A. G.

EPISTULA.

ALEXANDER JOHANNIS GORDON Professori EDGARO S.
SHUMWAY, S. P. D.

Imprudens incrementi, sola duo talenta Americana pro libello menstruo qui inscribitur *Latine* nuper per manus tuas benignas, vir honoratissime, transmittere ausus sum. Quibus tertium nunc addo, heri certior factus per fasciculum tuum commodum Kal. Octob. datum. Erogatione tua adjungo nescio quid nugarum, quas forsitan comiter accipies, quanquam parvi sunt momenti. Nomen propaginem, auctore Fabio Pictore apud Gellium, satis audacter dignioris generis feci. Vive atque vale.

XVII Kal. Novemb. MDCCCLXXXIII.

Μεταβολή Πάντων. [Shelley.]

Ridet flos hodie, crastinus interit
Idem : quod cupimus cunque morarier,
Blanda fronte renidens,
Eheu quam cito diffugit !

Vitae quid memorem gaudia praepetis ?
 Sic fulgentia, sic usque fugacia
 Caeli fulgura noctem
 Ludunt. Rara fides nimis :
 Virtus quam fragilis ; Tristia lubricis
 Mutans deliciis gaudet inops amor.
 Nos utcunque caducis
 Istis esse superstites,
 Et quidquid proprium est dicere, cogimur.
 Ergo, luce nitent caerulea dum poli,
 Flos dum ridet, amantis
 Se mutantia vespere
 Sero lumina dum laetificant diem,
 Dum furtim hora fugit, somnia credulus
 Captes aurea—flebis
 Somnos discutiens brevi.

R. S.

CEBETIS TABULA.

In aede Saturni deambulantes, cum alia complura donaria spectabamus, tum tabulam quandam ante facellum dedicatam, quae peregrinas quasdam et peculiare fabulas depictas haberet. Quae ejusmodi et unde essent conjicere non poteramus. Pictura enim neque urbem neque castra prae se ferebat : sed erat septum quoddam, alia duo septa continens, alterum majus, alterum minus. Erat et porta in primo septo ; cui magna turba adstare videbatur. Intra septum vero mulieres complures conspiciebantur. In aditu primi vestibuli et septi, senex quidam stabat, eo gestu et habitu, ut ingredienti turbae praecipere aliquid videretur. Eum vero diu inter nos, quid commentum illud sibi vellet, ambigeremus, senex quidam astans : Non mirum, inquit, est, hospites, vos de pictura hac dubitare. Nam et ex indigenis pauci norunt fabulae significationem. Neque enim civitatis nostrae donarium est : sed olim hospes quidam, vir cordatus, et eruditione praestans, qui et dictis et factis Pythagoreae et Parmenideae vitae studium prae se ferret, tam templum hoc, quam picturam Saturno dedicavit. An vero, inquam, ipsum hominem vidisti, et nosti ? Atqui etiam, inquit, longo tempore fui eum admiratus. Nam junior cum esset, multa

praeclare differebat: et hujus ipsius fabulae doctrinam saepe eum audiui exponentem. Obsecro igitur, inquam, nisi magna quaequam occupatio te impedit, fabulam nobis explica, cujus audiendae avidissimi sumus. Nihil, inquit, obstat, hospites: sed illud vobis tenendum, enarrationem periculi non expertem esse.



Planities Trojae.

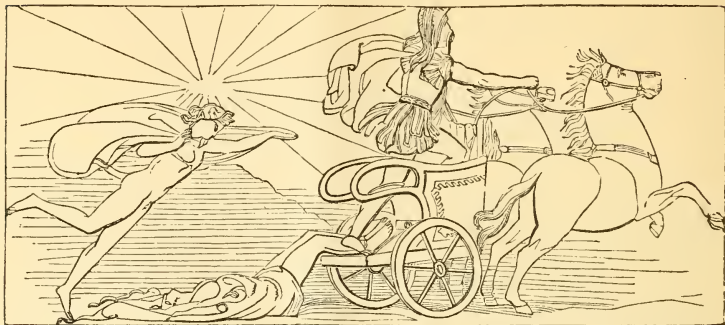
HECTORIS VERBA AD EQUOS SUOS.

Sic fatus, equos adhortabatur, dixitque "Xanthe, et tu Podarge, et Ethon, Lampeque divine, nunc mihi pabulum



Hector Victor.

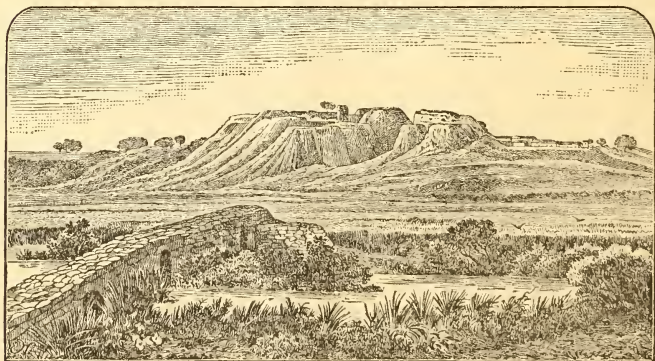
rependite, quod admodum multum Andromache filia magnanimi Eetionis vobis prius suave triticum apposuit, vinumque immiscens ad bibendum quando animus jubebat, quam mihi,



Achilles Victor.

qui ei juvenis maritus gloriior esse. Sed adnitimini et festinate, ut accipiamus scutum Nestoreum cujus nunc gloria ad caelum venit, totum aureum esse, manubriaque, et ipsum : sed ab humeris Diomedis equitatoris, varium thoracem, quem Vulcanus elaboravit fabricans. Si hos ceperimus, sperabo Achivos hac nocte naves ascensuros veloces.”

CASTALIO, MDLXVII.



Troja.

INSULAE IN AEGEO. [Byron.]

Graecia habet sparsas media inter marmora terras,
 Qua calidae Sapphus carmina movit Amor ;
 Artibus unde fuit bellicue et pacis origo,
 Qua Phoebum Delos nutriit orta suum.
 Has aeterna aestas radiis auroque colorat,
 Sed patrii vivit nil nisi solis honor.

Subjectam montes alti Marathona tuentur,
 Subjectas Marathon ipsa tuetur aquas ;
 Hic mihi, paulisper meditantī singula, visa est
 Libertate iterum Graecia posse frui :
 Namque super Persis poteram non stare sepultis
 Et me servitium credere turpe pati.

Rex in fronte olim scopulorum sederat, unde
 Prospicitur Salamis, insula nata mari ;
 Multa carinarum jacuerunt millia subter,
 Mille hominum gentes—omnia regis erant.
 Cuncta recensuerat prima sub luce diei ;
 Quid tacito superest, sole cadente, freto ? B. H. D.

*EPISTULA.*KALAMAZOO, MICH., *Pridie Kal., Nov., 1883.*

E. S. SHUMWAY,

CARE PROFESSOR : Epistula tua eo ipso tempore ad me perlata est quo domo proficiscebar. Post reditum paucis abhinc diebus in maximis occupationibus defuit mihi tempus ad respondendum. Sed diutius morari quin scribam non decet.

Nihil fere plus voluptatis mihi adferret, si per alia officia perque valetudinem possem, quam auxilium tibi in tuo pro lingua Latina incepto promittere. Pro certo enim habeo hos tuos labores magnae utilitati esse permultis, ob illam praesertim causam, quia faciunt ut delectatione discipuli multi ad studia Latina adliciantur. Quae delectatio ipsa pretium operae est. Delectatione enim pensis injecta multae utilitates necessario accedunt, et fructus omnes studiorum percipiuntur maximi. Magnum est si ardor juvenalis accenditur, si animi alacritas augetur, si ambitio honesta alitur. Quae praeterea cum jucunditate cognita atque inventa sunt, ea tuto memoria

custodiuntur. Hoc etiam dici potest, hanc egregiam linguam, quae saepius, quasi ab usu quotidiano abhorrens, in libris se continet, in labris quoque multorum nunc sedem habere. Si haec lingua digna erat quae Ciceronis sensus atque sententias et domi et in litteris et in foro exprimeret, quis neget eandem nostro etiam ore esse dignissimam?

Utinam tuum inceptum ex sententia succedat! Vale.

SAMUEL BROOKS.

UNDE LIBERTAS.

“Ex innocentia nascitur dignitas: ex dignitate, honor: ex honore, imperium: ex imperio, libertas.”

AFRICANUS.

FLUMINA.

Disce hinc quid possit fortuna; immota labascunt;
Et quae perpetuo sunt fluitura, manent.”

JANUS VITALIS.

LAUS [ex epistola].

“Multos annos cum aliis discipulis ac doctoribus de ratione optima Latinae docendae disputabam. Gavisus sum, igitur, nuper certior factus te exstitisse cum tua ‘Catena’ et ratione sapientiore, linguam ut linguam non ut verba insulata tractante. Plerisque meis familiaribus non satisfacit Latinam ‘linguam defunctam’ habere, sed ‘bis defunctam ac radicibus eradicatam’ fecerunt.”

M. C. H.

AD INFANTEM.

Dormias, bellule,
Care puellule;
Pater erraticus
Abit venaticus;
Lacte matercula
Apparat fercula;
Soror cum fiscina
Quaerit bombycina;
Fratres his guavior,
Fratres his suavior,
Redit cum vellere
Quo sciat pellere
Frigus a bellulo
Fratre puellulo.

GAMMER GURTON.—E. C. H.

IN COHORTATIONEM ORATORUM ADULESCENTIUM. [Summi oratoris verba.]

“Mihi etiam qui optime dicunt quique id facillime atque ornatissime facere possunt, tamen, nisi timide ad dicendum accedunt et in exordienda oratione perturbantur, paene impudentes videntur. Ut enim quisque optime dicit, ita maxime dicendi difficultatem variosque eventus orationis expectationemque hominum pertimescit. Equidem et in vobis animadvertere soleo et in me ipso saepissime experior, ut et exalbescam in principiis dicendi et tota mente atque artubus contremiscam. Adulescentulus vero sic initio accusationis examinatus sum, ut hoc summum beneficium Q. Maximo debuerim, quod continuo consilium dimiserit simul ac me fractum ac debilitatum metu viderit.”

COLLATIO.

Utro ab oratore elegantius dicitur? fortius?

“Quo me miser conferam? “Quo se miser vertet? quo vertam? in capitoliumne? Domumne? ut eam imaginem at fratris sanguine redundat. clarissimi viri, parentis sui, An domum? ad matremne? quam paucis ante diebus laudatam in sua gratulatione deam et abjectam.”—*G. Gracchus*.
conspexit, eandem deformatam ignominia lugentemque videat? An ad matrem? quae misera, modo consulem osculata filium nunc cruciatur et sollicita est, ne eundem paullo post spoliatum omni dignitate conspiciat?—*Cic. pro Murena* x, 41.

PHAEDO ET SOMNIUM SCIPIONIS.

“Quis uberior (est) in dicendo Platone? Jovem, aiunt philosophi, si Graece loquatur, sic loqui. Leetitavisse Platonem studiose, audivisse etiam Demosthenes dicitur.”—*Cicero*.

Politicus.—Quid est quod in suo Phaedone nobis ostendat Plato?

Philosophus.—Nullum “somnia,” sed veritatem—Socratem moriturum nec non et cum amicis de vitae spe futurae loquentem.

Polit.—Quid de vita audiemus?

Phil.—Socratem confirmare aut peritis quaestionibus amicos suos adjuvare ut probent illam, cujus in fide moriturus sit, esse immortalitatem; gaudium pacemque quae ex sua fide oriantur his prope verbis declarare: Philosophi animus—quam valde corpore, et corporis voluptatibus, et doloribus, et curis liberari, ut ad veritatem cogitandam et ad absolutam pulchritudinem, puritatem, sapientiam attingendam se consecret, desiderat! philosophum igitur mortis non piget. Si ductum deorum amisit, ad superiores deos duces adit. Si carissimos amicos reliquit, ad alios qui aequae fideles erunt, adit. Si temperantiam, justitiam, fortitudinem, nobilitatem, veritatem hoc in orbe secutus sit, attingere, altiore in vita, speret ad divinam naturam.

Polit.—Ego quidem Socratis pulchritudinem sermonis sentio: at philosophia Ciceronis mihi est utilior.

Phil.—Somniumne fuit Ciceroni id quod quadringentos ante annos Socrati fuerat veritas demonstrabilis? (probabilis?).

Polit.—Cicero mortem non timuit sed evitavit quod pro republica labor morienti relinquendus esset; quod mors eum inutilem et impotentem redderet.

Phil.—Dixit: “Certum esse in caelo definitum locum ubi beati aevo sempiterno fruantur.”

Polit.—Non sibi tantum virtutem atque beatitudinem desiderabat, sed nonnihil etiam “ad communem adferre fructum” semper volebat.

Phil.—Scripsit autem: “Suis te oportet illecebris ipsa virtus trahat ad verum decus.”

Polit.—Inquit quoque: “In omni autem honesto, de quo loquimur, nihil est tam illustre, nec quod latius pateat, quam conjunctio inter homines hominum, et quasi quaedam societas et communicatio utilitatum, et ipsa caritas generis humani.” Omnibus virtutibus, Cicerone teste, praestat amor patriae. “Omnibus, qui patriam conservarint, adjuverint, auxerint, certum esse in caelo ac definitum locum.—Nihil est enim illi principi deo, qui omnem hunc mundum regit, quod quidem in terris fiat, acceptius, quam concilia coetusque hominum jure sociati, quae civitates appellantur.”

Phil.—Nonne Ciceronis vita multo melior quam Romanorum vita permultorum, praeceptaque ejus sapientissima “Somnium” ei veritatem esse habitum nobis persuadent?

Polit.—Spes ejus fidesque erant, me iudice, quae erant viro habendae summa diligentia quotidianis studiis dedito officiisque omnibus quae ad homines pertinerent. Has Ciceronis sententias de humano genere cuique viro, omni civi fidei esse oportet.

Phil.—Cicero quidem ut Africanus, his verbis: “Nec enim tu es, quem forma ista declarat; sed mens cujusque, is est quisque, non ea figura, quae digito demonstrari potest. Deum te igitur scito esse; siquidem deus est, qui viget, qui sentit, qui meminit, qui providet, qui tam regit et moderatur et movet id corpus cui praepositus est, quam hunc mundum ille princeps deus: et ut mundum ex quadam parte mortalem ipse deus aeternus, sic fragile corpus animus sempiternus movet.” Quanto tamen gaudio, ceteris relictis, ad teneritatem et pacem et pulchritudinem et spiritum divinum Phaedonis revertimus.

CICERONIS CATO MAJOR, XXI.

Quae mihi quo magis ante oculos videantur, amici,
 Hoc propius ripam accedam irremeabilis undae,
 Cur taceam? Qui vos genuere viri mihi cari,
 Hos vitam optandam solam nunc vivere credo.
 Nam velut inclusi ferro et compagibus artis,
 Fungimur inpositis nobis in carcere duris:
 Est animus vero nobis divinaque origo
 Nativa depressa domo, caligine tecta.
 Credo immortales animos in corpora sparsos
 Humana ab Superis, posthac coelum tuituros.
 Quae ratione mea non polliceor mihi fretus,
 Sed veterum verbis sapientum quos veneramur:
 Talia vir Samius docuit juvenes Italorum:
 Talia, quem dixit sapientem magnus Apollo,
 Fatus spemque tulit jam tum moriturus amicis:
 * “Spes magna est, clarum pretium”: quo ne timeamus.

R.

SYMBOLUM VULGO APOSTOLORUM APPELLATUM.

Credo in Deum Patrem omnipotentem, creatorem caeli et terrae : et in Iesum Christum Filium ejus unicum Dominum nostrum, qui conceptus est de Spiritu Sancto, natus ex Maria Virgine, passus sub Pontio Pilato, crucifixus, mortuus et sepultus : descendit ad inferos : tertia die resurrexit a mortuis : ascendit ad caelos, sedet ad dexteram Dei Patris omnipotentis : inde venturus est judicare vivos et mortuos. Credo in Spiritum Sanctum, Sanctam Ecclesiam Catholicam, sanctorum communionem, remissionem peccatorum, carnis resurrectionem, vitam aeternam. Amen.

ROBERTI, GALLIAE REGIS, HYMNUS. [Ad Spiritum Sanctum.]

Veni, Sancte Spiritus,
Et emitte caelitus
Lucis tuae radium.
Veni, pater pauperum,
Veni, dator munerum,
Veni, lumen cordium ;

Consolator optime,
Dulcis hospes animae,
Dulce refrigerium :
In labore requies,
In aestu temperies,
In fletu solatium.

O lux beatissima,
Reple cordis intima
Tuorum fidelium !
Sine tuo numine
Nihil est in homine,
Nihil est innoxium.

Lava quod est sordidum,
Riga quod est avidum,
Sana quod est sancium ;
Flecte quod est rigidum,
Fove quod est frigidum,
Rege quod est devium !

Da tuis fidelibus
 In te confidentibus
 Sacrum septenarium ; *
 Da virtutis meritum,
 Da salutis exitum,
 Da perenne gaudium !

IV. Q. SEPTIMIUS FLORENS TERTULLIANUS,

Carthaginensis, centurionis proconsularis filius, ethnicus olim, causarum patronus, normam veritatis Christianae, circiter annum clxxxv, amplexus. Vir fuit ingenii vehementis, et in omni disciplinarum genere eruditissimus. Septimo post conversionem anno, presbyter factus, nimiam morum asperitatem induxit. Quum hoc nomine primo suspicionis occasionem praeberet, tandem Montanistarum coetui palam se adjunxit, et infelix sectam viriliter propugnavit ; editis quam plurimis libris, in quibus disciplinae suae rigorem a contemptu vindicavit, aliisque, in quibus in Ecclesiam Catholicam, sub nomine Psychicorum, invectus est. Obiit decrepita jam aetate, fortasse anno salutis ccxx, ob ingenium, inter alias hac Vincentii laude ornatus. "Iam porro orationis suae laudes quis exsequi valeat, quae tanta nescio qua rationum necessitate conserta est, ut ad consensum sui, quos suadere non potuerit, impellat, cujus quot pene verba, tol sententiae sunt, quot sensus tot victoriae."

REV. II. M. MASON.

V. TERTULLIANI LIBER APOLOGETICUS ADVERSUS GENTES.

XVII. Quod colimus [nos †], deus unus est ; qui totam molem istam cum omni instrumento ‡ elementorum, corporum, spirituum, verbo, qui iussit, ratione, qua disposuit, virtute, qua potuit, de nihilo expressit,* in ornamentum maiestatis suae : unde et Graeci nomen mundo κόσμον accommodarunt. Invisibilis est, etsi videatur ; incomprehensibilis, etsi humanis sensibus aestimetur ; ideo verus et tantus est. Ceterum quod videri communiter, quod comprehendere, quod aesti-

* I. e., the seven gifts of the Spirit. Cf. Is. xi, 2, 3 : *Spiritus sapientiae et intellectus, spiritus consilii et fortitudinis, spiritus scientiae et pietatis, spiritus timoris Domini.*

† Sc. Christiani.

‡ = apparatus.

* fashioned.

mari potest, minus est et oculis quibus occupatur, et manibus quibus contaminatur,* et sensibus quibus invenitur. Quod vero immensum est, soli sibi notum est. Hoc est quod deum aestimari facit, dum aestimari non capit.† Ita eum vis magnitudinis et notum hominibus obiiicit‡ et ignotum. Et haec est summa delicti nolentium recognoscere, quem ignorare non possunt. Vultis ex operibus ipsius tot ac talibus, quibus continemur, quibus sustinemur, quibus oblectamur, etiam quibus exterremur, vultis ex animae ipsius testimonio comprobemus? # Quae licet carcere corporis pressa, licet institutionibus || pravis circumscripta, licet libidinibus ac concupiscentiis evigorata, licet falsis diis exancillata, cum tamen resipiscit, ut ex crapula, ut ex somno, ut ex aliqua valetudine, et sanitatem suam patitur,^ deum nominat, hoc solo nomine, quia proprio dei veri: *Deus magnus, Deus bonus, et quod Deus dederit*, omnium vox est. Iudicem quoque contestatur ¶ illum, *Deus videt*,‡ et *Deo commendo*, et *Deus mihi reddet*. O testimonium animae naturaliter Christianae! Denique pronuntians haec, non ad Capitolium, sed ad caelum respicit. Novit enim sedem dei vivi; ab illo, et inde † descendit.

PSALMUS CXXXIII.

1. Ecce nunc benedicite Dominum, omnes servi Domini :
Qui statis in domo Domini, in atriis domus Dei nostri,
2. In noctibus extollite manus vestras in sancta, et benedicite Dominum.
3. Benedicat te Dominus ex Sion, qui fecit caelum et terram.

NOTITIA DEI.

“Notitia Dei naturalis ad salutem procurandam, aut salutem damnationem arcendam, sufficiens non est, nec ullus mortalium per eam solam vel ad salutem perductus fuit, vel perducipotuit.”

Quenstedt.

* Used in its literal sense.

† *presents.*

|| *education, training.*

◇ (Sc. *anima*) *bears witness.*

‡ I. c., from his abode.

† With *non*, *does not admit of.*

Sc. that He exists.

^ *experiences.*

‡ I. c., in these and similar expressions.

“Est tum insita (innata) i. e. habitus primorum principiorum de Deo, intellectui per naturam sine mentis opera impressus, eundemque perficiens ac aptum reddens ad actualiter cognoscendum Deum ; tum acquisita i. e. habitus Dei cognitionis accurata rerum creaturarum contemplatione vi discursus naturalis, comparatus.”

König.

“Animae a primordio conscientia Dei dos est, eadem in Ægyptiis et in Syris et in Ponto.”

Tertullianus c. Marcion.

“Cognoscitur Deus tum ex lumine naturae, tum ex lumine gratiae ; illa cognitio naturalis, haec supernaturalis et revelata dicitur.”

König.

“Notitia Dei naturalis est, qua homo ex lumine naturae potest cognoscere esse aliquod supremum numen, idemque sapientia et potentia sua moderari totum hoc universum et res omnes a se conditas.”

Quenstedt.

“Duo sunt, quae in cognitionem Dei ducunt : creatura et scriptura.”

Gerhard.

QUID EST DEUS.

“Spiritus purissimus et perfectissimus, mundi creator et rector, adeoque *ὑπερκόσμιος*.” (*Apuleius*.) “Deus Deum, magnorum potior, majorum summus, summorum maximus, maximū regnator.”

Ammon.

“Spiritus absolute perfectus omnium rerum auctor et moderator sanctissimus et sapientissimus.”

Wegscheider.

FABELLA.

I. Psyche puella est.

Quaestiones : 1. Estne Psyche puella ?

2. Esne tu, Iulia, puella ?

Scribe Latine : (a) Lydia is a girl. (b) Georgia is a girl.

(c) He is not a girl.

II. Psyche filia reginae est.

1. Nonne Psyche est filia reginae ?

2. Estne regina in Britannia ?

3. Quae est regina Britanniae ?

4. Estne Victoria regina Americae ?

5. Estne regina in America?
6. Nonne regina mater filiae est?
7. Nonne puella est filia reginae?
8. Esne tu filia reginae?
9. Nonne corona est reginae?
10. Estne corona filiae?

Scribe Latine: (a) I am the daughter of-a-queen. (b) You are not Victoria's daughter. (c) The queen of-Britain is Victoria. (d) Louisa is the daughter of-Victoria. (e) *A crown is not to the girl.*

sum = I am.

es = you are.

est = $\left\{ \begin{array}{l} \text{he} \\ \text{she} \\ \text{it} \end{array} \right\}$ is.

puella = girl.

puellae = $\left\{ \begin{array}{l} \text{of} \\ \text{to} \\ \text{for} \end{array} \right\}$ girl.

III. Regina tres filias habet.

1. Habetne regina filiam?
2. Nonne Psyche filia reginae est?
3. Quae filiam habet?
4. Quam regina habet?
5. Nonne regina duas filias habet?
6. Nonne regina tres filias habet?
7. Nonne Victoria regina filiam habet?
8. Nonne Victoria filiam Louisam habet?
9. Nonne Victoria filiam Helenam habet?
10. Quot filias Victoria regina Britanniae habet?

Fill out the incomplete words:

1. Regina unam fili— habet.
2. Regina tres fili— habet.
3. America multas fili— habet.
4. Duas palma— habeo.

IV. Hae tres filiae sunt formosae.

1. Nonne filiae formosae sunt?
2. Quot filiae formosae sunt?
3. Estne una filia formosa?
4. Estne alia filia formosa?
5. Estne tertia filia formosa?
6. Nonne tres filiae formosae sunt?
7. Nonne Georgia longa est?

8. Estne Lydia longa?
9. Nonne hae puellae longae sunt?
10. Quot puellae longae sunt?

Write proper endings where they are omitted:

1. Palma mea long— est.
2. Palmae tuae long— non sunt.
3. Januae alt— sunt.
4. Fenestra lat— est.
5. Mens— long sunt.

Scribe Latine:

- (a). The girls are beautiful. (b). Four girls are tall.
 (c). My palms are wide. (d). The daughters of-the-queen are beautiful.

MUS ET RUSTICUS.

Mus, a rustico deprehensus, tam acri morsu ejus digitos vulneravit, ut eum dimitteret dicens "Nihil, mehercule, tam pusillum est ut de salute desperare debeat modo se defendere vellet.

1. Quis deprehensus est?
2. A quo mus deprehensus est?
3. Quis murem deprehendit?
4. Quid mus egit?
5. Cujus digitos vulneravit?
6. Cujus digiti vulnerati sunt?
7. Quomodo mus digitos vulneravit?
8. Nonne morsus muris acer fuit?
9. Nonne digiti morsu acri vulnerati sunt?
10. Quare mus rustici digitos vulneravit?
11. Nonne morsus tam acer fuit ut rusticus eum dimitteret?
12. Quare rusticus murem demittebat?
13. Nonne mus ire volebat?
14. Num mus deprehendi voluerat?
15. Nonne mus celeriter abiit?
16. Quid dixit rusticus?
17. Nonne mures pusilli sunt?
18. Quare hic mus tam pusillus non fuit ut de salute desperare deberet?
19. Mus se defendere voluit, nonne?
20. Et se defendit, nonne?

RESPŌNSIO [*de Hist. Litt. Latt. doc.*].

“Pleni omnes sunt libri, plenae sapientium voces, plena explorum vetustas; quae iacerent in tenebris omnia nisi litterarum lumen accederet. Quam multas nobis imagines non solum ad intuendum, verum etiam ad imitandum fortissimorum virorum expressas scriptores et Graeci et Latini reliquerunt.”—*Cic. pro Arch. VI, XIV.*

Fac ut ponas in manus discipulorum tuorum aut “Primer of Lat. Lit.” quem libellum scripsit *Eug. Lawrence* (illis fere VI sestertiis constet) aut *Hist. Litt. Latt.* quam in II vol. anglisce scr. *Sincox* (fere C. HS.) aut quem librum fecit *Bender*, aut quem *Cruttwell*. (Tibi auxilio summo esset hist. quam germanice scr. *Teuffel*.) Deinde investigationes sunt postulandae tabulaeque perscribendae, e. g. :

		ENNIVS {		A. U. C. DXV Rudiis in Calabria natus, septuaginta annos natus Romae mort.	
		scripsit			
tragoedias		epos		comoedias	
nom. “Annales,”		de rebus gestis,		in versibus, in XVIII libris,	
				(quorum librorum exstant fere vss. DC.)	

ANNOTATIONES :

“Ennius ingenio maximus, arte rudis.”—*Ovid.*

“Carus fuit Africano.”—*Cic. pro Arch.* (Quis fuit Africanus? etc.)

“Habitavit in Monte Aventino.”—*St. Hieronymus.* (Ubi fuit mons Avent? etc.)

“Ita ferebat paupertatem et senectutem ut eis paene delectari videretur.”—*Cic. Cato Maior.*

Quae narratio de Enn. Scipioneque?—*Cic. de Or. II, CCLXXVI.*

“Tria corda” (quid signif?) “habere sese dicebat quod loqui graece et osce et latine sciret.”—*Gellius.*

Romae extra portam Capenam in Scipionum monumento tres statuae sunt quarum duae P. et L. Scipionum dicuntur esse tertia poetae Q. Ennii.—*Liv. XXXVIII, LVI.*

ENGLISH SUPPLEMENT.

[SUPPLEMENTUM ANGLICUM.]

SIMILIA. [*Excerpta.*]

“Ars longa ; brevis vita.” *Hippocrates.*

“Art is long, and time is fleeting.” *Longfellow.*

“Medio de fonte leporum,
Surgit amari aliquid quod in ipsis floribus augat.”
Lucretius.

“Still from the fount of Joy’s delicious springs,
Some bitter o’er the flowers its bubbling venom flings.”
Byron.

“Heu, quanto minus est cum reliquis versari, quam tui
meminisse.” *Shenstone’s Inscription.*

“To live with them is far less sweet
Than to remember thee.” *Moore.*

“Epicuri de grege porcum.” *Horace.*

“The fattest hog in Epicurus’s sty.” *Mason.*

“Ense petit placidam sub libertate quietem.”
Algernon Sidney.

“For gentle peace, in freedom’s hallowed shade.”
J. Q. Adams.

“Cras amet qui nunquam amavit ;
Quique amavit, cras amet.” *Catullus.*

“Let those now love who never loved before,
And those who always loved, now love the more.”
Parnell.

“Ruet coelum, fiat voluntas tua.” *Browne.*

“Do well and right, and the world let sink.”
Herbert.

“Divina Natura dedit agros ; ars humana urbes.”
Varro.

“God made the country ; man, the town.” *Cowper.*

“Si vis me flere, dolendum est primum ipsi tibi.”

Horace.

“Those who would make us feel must feel first themselves.”

Churchill.

“Qui stultis videri eruditi volunt ; stulti eruditis videntur.”

Quintilian.

“A wit with dunces, and a dunce with wits.”

Pope.

“Alcidae parem ? nemo, nisi ipse.”

Seneca.

“None but himself can be his parallel.”

Theobald.

“Dum anima, spes.”

Cicero.

“While there is life, there is hope.”

Gay.

“Nil tam difficile, quin quaerendo investigari posset.”

Terence.

“Nothing so hard, but search may find it out.”

Herrick.

“Spectatum veniunt, veniunt spectentur ut ipsae.”

Ovid.

“And for to see, and each for to be seen.”

Chaucer.

“Qui fugiebat, rursus proeliabitur, ut et rursus forsitan fugiat.”

Tertullian.

“He who fights and runs away,
May live to fight another day.”

Goldsmith.

“Non amo te, non possum dicere quare ;
Hoc tantum possum dicere, non amo te.”

Martial.

“I do not love thee, Doctor Fell ;
The reason why, I can not tell ;
But this I know, and know full well,
I do not love thee, Doctor Fell.”

Brown.

LECTOR.

VERGIL. [From the German.] [Concluded.]

Secondly, with reference to the language of Vergil—it is marked by dignity and suitability, and we admire the poet that he has accomplished so much in it. For the Latin language was by nature less fitted for the variety of the epic forms, and the poet was obliged to first make them for himself in order to give his thoughts suitable expression. While the Greek language is marked by supple flexibility, by copious richness in forms, by figurativeness and perspicuity, and in the Homeric age was radically (*von Haus aus*) poetical (as prose had not at that time arisen), the Latin language by nature inclined more to prose than to poetry, and in comparison with the Greek a more limited formation of words in composition and derivation and only a poor supply of particles, which are for hexameters what “little stones are in wall-building,” and did not possess, in such measure as the Greek, groups of kindred and readily interchangeable expressions.

Even if Vergil had been preceded by earlier epic poets, as by the attempts of Livius Andronicus, Naevius, and Ennius, and although the Latin tongue by translation of Greek poets, like Homer and Apollonius, had become somewhat more flexible, yet Vergil had a wide field to cultivate in order, by skillful use of native as well as Greek poets, to produce symmetry and euphony in diction and harmonious rhythm in an artistic hexameter, which was no light task with the natural inclination of the Latin toward trochaic and iambic metres. But through attentive listening to the great masters of the epic art, by employing Greek turns of expression, by coining words, especially by free, not slavish, imitation, he brought the Latin tongue to its highest elevation, and became in form and diction the pattern and model of succeeding epic poets of his people. Studying these features, we come to understand the famous testimony about Vergil given by Roman poets and writers, from which we select a few. Thus, Ovid says, *Am. I, 15, 25 s. : Tityrus et fruges Aeneiaque arma legentur, Roma triumphati dum caput orbis erit.* Conf. also *A. A. III, 338 s. ; Tust. II, 533 ; Macrob. Sat. V, 1 ; VI, 1 ; Prop. III, 32, 65 s. ; Stat. Theb. XII, 816.* Weighty and

striking is the judgment of Quintilian (inst. or X, 1, 85 ss.) : "Itaque ut apud illos Homerus sic apud nos Vergilius auspiciatissimum dederit exordium, omnium ejus generis poetarum Graecorum nostrorumque proximus. Utor enim verbis iisdem, quae ex afro Domitio iuvenis excepi ; qui mihi interroganti, quem Homero crederet maxime accedere : 'Secundus,' inquit, 'est Vergilius, propior tamen primo quam tertio,' et hercule ut *illi naturae coelesti* atque immortalis cesserimus, ita *curae et diligentiae* vel ideo in hoc plus est quod ei fuit magis laborandum ; et quantum eminentibus vincimur, fortasse aequalitate pensamus. Ceteri omnes longe sequuntur." Where, therefore, the poet knows how to handle the form in free and independent style after the model of the Greek, we are compelled to admire his artistic talent. But now and then, where he has his great model in this or that portraiture immediately before his eyes and follows him step for step, he falls into the mistake which Horace a. p. 133 blames : "Nec verbum verbo curabis reddere fidus Interpres." On this point see Gellius Noctes Atticae, IX, 9,* where the Ver-

* ["Qualis in Eurotae ripis aut per juga Cynthi
Exereet Diana choros ; quam mille secutae
Hinc atque hinc glomerantur Oreades, illa pharetram
Fert humero ; gradiensque deas supereminet omnis
Latonae tacitum pertendant gaudia pectus."

Primum omnium id visum esse dicebant Probo, quod apud Homerum quidem virgo Nausicaa ludibunda inter familiares puellas in locis folis reete atque eommode confertur eum Diana venante in iugis montium inter agrestes deas ; nequaquam autem conveniens Virgilium fecisse, quoniam Dido in urbe media ingrediens inter Tyrios Princeps, cultu atque ineessu serio, *instans operi*, sicut ipse ait, *regnisque futuris*, nihil eius similitudinis capere posset, quae lusibus atque venatibus Dianae congruit. Tum postea quod Homerus studia atque obletamenta in venando Dianae honeste aperteque dieit ; Virgilius autem, eum de venatu deae nihil dixisset, pharetram tantum facit eam ferre in humero, tanquam si onus et sareinam : atque illud impense Probum esse demiratum in Virgilio dicebant, quod Homerica quidem *Ἀητῶ* gaudium gaudeat genuinum et intimum, atque in ipso penetranti cordis et animae vigen (siquidem non aliud est *γέγηθε δέ τε φρένα Ἀητῶ*) ipse autem imitari hoc volens gaudia fecerit pigra et levia et eunetantia et quasi in summo pectore supernantia. Neseire enim sese quid significaret aliud, *pertendant*. Praeter ista omnia, florem ipsius totius loci Virgilium videri omisisse, quod hunc Homeri versum exigue secutus sit :

gilian description of Artemis (Aen., I, 498 ss.), which the poet made after Od. VI, 102 ss., is censured because translated exactly from it, but the description in Vergil is, in individual features, unsuited to the circumstances. For in Homer the maiden Nausicaa is portrayed while, in a lonely spot on the seashore, she is enjoying the game with her friends. The poet compares the maiden to Artemis hunting in company with her nymphs upon the mountain tops, and, armed with the bow, boldly following the tracks of the game. But Vergil paints for us in this place Dido, as she amid the Tyrian nobles looks at her works and admiring gazes upon the growing power which she has made. She also is compared with Diana, but inappropriately. For the earnest woman (nearly such is the expression of Gellius) who has so weighty tasks is inaptly compared with the goddess hunting and leading the ranks of her nymphs. Homer mentions her favorite employment, and gives her therefore the necessary weapons. Vergil, however, does not mention that employment in connection with Diana, and yet he gives her bow and quiver, which seem rather an oppressive burden than necessary instruments. Finally, if, here and there, mistakes are found in the expression, these are to be pardoned on account of the early death of the poet, to whom it was not permitted to make the last, perfecting touches. For that he continually used the bettering file (*Feile*) upon his work appears from Gellius N. A., XVII, 10, according to which the poet often said of himself: "Parere se versus more atque ritu ursino. Namque ut illa bestia foetum ederet ineffigiatum informemque lambendoque id postea, quod ita edidisset, conformaret et fingeret, proinde ingenii quoque sui partes recentes rudi esse facie et imperfecta, sed deinceps tractando colendoque reddere iis se oris et vultu lineamenta."

SCHERER, in "Gymnasium."

Ῥεῖα δ' ἀριγνώτη πέλεται· καλὰ δέ τε πᾶσαι.

Quando nulla maior cumulatorque pulchritudinis laus dici potuerit, quam quod una inter omnis pulchras excelleret, una facile ex omnibus nosceretur. E Gellio excerp.—Ed. Lat.]

THE ÆNEID AND THE ILIAD. [Wilkinson.]

The Æneid is of set deliberate purpose a national epic in the strictest sense. Such, the Iliad, Hellenic as that poem is throughout, is not. It happens that the Iliad is Greek. Virgil expressly designed to produce a poem that should be Roman and national. The Æneid is accordingly, in its plan, a larger poem than the Iliad. The wrath of Achilles suffices to Homer for theme. Virgil's theme must be nothing less than the founding of Rome. The Iliad, personal by intention, is only by accident national. The Æneid, national by intention, is only by accident personal. Virgil is second and secondary to Homer ; but nobody can deny that the conception of Virgil's poem, as a whole, though it may lack the attribute of spontaneity, may be cold-bloodedly intentional and conventional, is at least nobler in breadth and magnitude, perhaps also in height and aspiration, than is the conception of the Iliad. The Iliad grew to be what it was. The Æneid was made such as we have it by a first great act of invention on the part of the poet.

“Preparatory Latin Course in English.”

HORACE. I, V. [Milton.]

What slender youth, bedewed with liquid odors,
Courts thee on roses in some pleasant cave,
 Pyrrha ? For whom bind'st thou
 In wreaths thy golden hair,
Plain in thy neatness ? Oh, how oft shall he
On faith and changed gods complain, and seas
 Rough with black winds and storms
 Unwonted shall admire !
Who now enjoys thee credulous, all gold,
Who always vacant, always amiable
 Hopes thee of flattering gales
 Unmindful. Hapless they
To whom thou untried seem'st fair ! Me, in my vowed
Picture, the sacred wall declares to have hung
 My dank and dropping weeds
 To the stern god of sea.

TO PYRRHA. *Hor. I, V. [Martin.]*

Say, Pyrrha, say, what slender boy,
With locks all dropping balm, on roses laid,
Doth now with thee in pleasant grotto toy?
For whom dost thou thine amber tresses braid,

Arrayed with simple elegance?
Alas! alas! How oft shall he deplore
The altered gods, and thy perfidious glance,
And, new to danger, shrink when sea-waves roar,

Chafed by the surly winds, who now
Enjoyeth thee, all golden as thou art;
And hopes, fond fool! through every change, that thou
Wilt welcome him as fondly to thy heart!

Nor doth not know, how shift the while
The fairest gales beneath the sunniest skies;
Unhappy he, who, weeting not thy guile,
Basks in the sunshine of thy flattering eyes!

My votive tablet, duly set
Against the temple's wall, doth witness keep,
That I, whilere, my vestments dank and wet,
Hung at the shrine of Him that rules the deep.

NOTES AND QUERIES.

Will you please give me a brief vocabulary of interrogation and reply? Every teacher who can find the time should make his own, and constantly enlarge it from Cicero, Terence, Plautus, etc., as well as Erasmus, Corderius, etc. Perhaps the following extract from "The Philadelphia Vocabulary" [1806] may help you:

OF PRONOUNS.

If you ask
What is it?—Quid?
Who or which is it?—Quis?
The answer is
I.—Ego.
Or thou.—Tū.

Himself.—Sui.
That.—Ille, illa, illud. *Or* is, ea, id.
Or iste, ista, istud.
One's self.—Ipse, ipsa, ipsum.
This.—Hic, hæc, hoc.
The same.—Idem, eadem, idem.

Another.—Alius, alia, aliud.

Some one.—Quidam, quædam, quoddam.

Any.—Ullus, ulla, ullum.

None.—* Nullus, nulla, nullum.

That, which, who.—Qui, quæ, quod.

If you ask

Which, or whether of the two.—Uter, utra, utrum.

It is

Either, or one of the two.—Alter, altera, alterum.

Neither of the two.—† Neuter, neutra, neutrum.

If you ask

Whose is it?—Cujus?

The answer is, it is

Mine.—Mëus, a, um.

Thine.—Tüus, a, um.

His own.—Süus, a, um.

Ours.—Noster, nostra, nostrum.

Yours.—Vester, vestra, vestrum.

Their own.—Süus, süa, süum.

If you ask

Of what tribe or country is he?—Cujas, ätis?

The answer is, he is

Of our tribe or country.—Nostras, ätis.

Of your tribe or country.—Vestras, ätis.

OF ADVERBS.

Adverbs of asking are

Whether?—Num? An?

Or no?—Ne?

Why?—Quære? Cur?

Of affirming:

Yes, yea.—Imo, næ.

Yes, indeed.—Quidem.

Of denying:

No, not.—Në, non, haud.

Of place,

If the question be made by

Where?—Ubi?

The answer is by

Here.—Hic.

There.—Ibi.

Anywhere.—Usquam.

Nowhere.—Nusquam.

Far off.—Pröcul.

Nigh.—Pröpe.

If the question is

Whence?—Unde?

The answer is

Hence.—Hinc.

Thence.—Inde.

If the question is

Whither?—Quo?

The answer is

Hither.—Huc.

Of time,

If the question is

When?—Quando?

The answer is

Then.—Tunc, tum.

When.—Cum.

Yesterday.—Hieri.

Erewhile, some time since.—Düdum.

Long ago.—Olim.

Now.—Nunc.

By-and-by.—Mox.

At any time, ever.—Unquam.

Never.—Nunquam.

If the question is

How long?—Quamdiu?

The answer is

A long time.—Diu.

While.—Dum.

Until.—Dönec.

* As *None* is as much as *No one*, so is *Nullus* as much as *Ne ullus*.

† As *Neither* is as much as *Not either*, so is *Neuter* as much as *Ne uter*.

If you ask	The answer is
<i>How oft ?—Quöties ?</i>	<i>So, thus.—Sic, ita.</i>
The answer is	<i>Rashly.—Těměre.</i>
<i>Once.—Sěmel.</i>	<i>In vain.—Frustra.</i>
<i>Twice.—Bis.</i>	<i>Together.—Sěmul.</i>
<i>Thrice.—Ter.</i>	If you ask
<i>Four times.—Quäter.</i>	<i>How great is it ?—Quam ?</i>
<i>Oft or oftentimes.—Sæpe.</i>	The answer is
<i>Always.—Semper.</i>	<i>As great.—Tam.</i>
If you ask	<i>As.—Quam.</i>
<i>How doth he act ?—Quomōdo ?</i>	<i>Greater.—Māgis.</i>
	<i>Than.—Quam.</i>


THE PHILOPHONIAN ADELPHI.—The highly classical tone of the society will appear from a list of the regular exercises. One member was to present a Latin composition, another a Greek composition, a third a Latin declamation, a fourth a Greek declamation, a fifth a chapter in Greek, three others exercises severally in Virgil, Horace, and Cicero, and a tenth a translation. Subsequently, Ovid, Homer, and Lucian were introduced into the programme. The same classical tendency shows itself also in the titles of the volumes presented to the library: Longinus de Sublimitate, Cicero de Officiis, Cæsar's Commentaries, Ovid's Metamorphoses, Greek Testaments, and Hebrew Grammar and Lexicon; all these, with others that can not be made out that first night. Presently we find mention of Æsop's Fables, Corderius, Cicero de Oratore, and Lucian's Dialogues. Their devotion to the ancient languages further appears in the question debated July 6th: "An cultivatio linguarum orientium superet mathematicæ." This was discussed "in the Latin language."—*The University Cynic.*

ALIIQUOT IDIOMATA EX LAELIO CICERONIS.

- Memoriæ mandare*, to commit to memory. I, 1.
In sermonem incidere, to fall upon a topic. I, 2.
Omnibus esse in ore, to be in everybody's mouth. I, 2.
Aliquo uti multum, to be intimate with one. I, 2.
Conjunctissime vivere, to live in the closest intimacy. I, 2.
Positum in auctoritate, depending on authority. I, 4.
Nescio quo pacto, somehow or other. I, 4.
Sunt ista, that (that you say) is so. II, 6.
Alio quodam modo, in a somewhat different way. II, 6.
Prudens in jure civili, skilled in civil law. II, 6.
Multa provisâ prudenter, many instances of sagacious foresight. II, 6.


- Multa acta constanter*, many examples of resolute action. II, 6.
- Responsa acute*, repartees. II, 6.
- Quo pacto*, how? II, 7.
- Ut assolet*, as usual. II, 7.
- Diem obire*, to keep an appointment. II, 7.
- Magis credo*, I rather think. II, 9.
- In pueris*, in the case of boys. II, 9.
- Cave anteponas*, beware of putting before. II, 10.
- Cum illo actum est praeclare*, his was a glorious fate. III, 11.
- Jam puero*, even in boyhood. III, 11.
- Ante tempus*, too soon. III, 11.
- Licet dicere*, one may say. III, 12.
- Ut in plerisque*, as generally. IV, 13.
- In quiete*, while at rest. IV, 14.
- Per visum*, in a vision. IV, 14.
- Fit idem*, the case becomes the same. IV, 14.
- Eo magis cordi*, the more delightful. IV, 15.
- Ad vivum resequare*, to take strictly. V, 18.
- Pingui Minerva*, in a common-sense way. With plain mother-wit. V, 19.
- Quantum homines possunt*, as far as men can. V, 19.
- Haud scio an*, I am inclined to think. VI, 20.
- Exemplar aliquod*, a sort of copy. VII, 23.
- Si videbitur*, if you please. VII, 24.
- Per se ipse*, by his own unaided efforts. VII, 26.
- Sibi plurimum confidere*, to have great self-confidence. IX, 30.

W. C. COLLAR.

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